

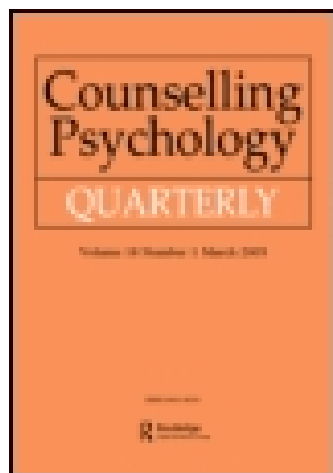
This article was downloaded by: [Nipissing University]

On: 05 October 2014, At: 09:36

Publisher: Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954

Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



Counselling Psychology Quarterly

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/ccpq20>

Interface of psychology and religion: Trends and developments

Amber Haque

Published online: 01 Jul 2010.

To cite this article: Amber Haque (2001) Interface of psychology and religion: Trends and developments, *Counselling Psychology Quarterly*, 14:3, 241-253, DOI: [10.1080/09515070110091317](https://doi.org/10.1080/09515070110091317)

To link to this article: <http://dx.doi.org/10.1080/09515070110091317>

PLEASE SCROLL DOWN FOR ARTICLE

Taylor & Francis makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications on our platform. However, Taylor & Francis, our agents, and our licensors make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors, and are not the views of or endorsed by Taylor & Francis. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Taylor and Francis shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to or arising out of the use of the Content.

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is



THEORY AND PRACTICE

Interface of psychology and religion: trends and developments

AMBER HAQUE

International Islamic University Malaysia

ABSTRACT *Historically speaking, psychology, as a human science discipline, has neglected the study of religion and its profound impact on human behaviour and thought processes. This paper briefly discusses why psychology must study religion and examines attitudes that psychologists and religionists hold toward each other. Empirical studies are quoted, showing a powerful relationship between religion and human adjustment. A literature review on recent developments between the two disciplines is also given. It is concluded that despite historical animosities, there is an increasingly favorable interface between the two disciplines and that given certain conditions this trend is likely to become stronger in the future.*

Introduction

Despite the crucial role that religion plays in the lives of many people, religious beliefs are perhaps the least addressed in modern day psychology. Among the social sciences, psychology has developed an image of negating religious beliefs, so much so, that psychologists and psychoanalysts are often called the 'priests of a godless age'. However, there is a reversal of the situation as religion is being discussed more in professional circles as well as in the academia (Hefner, 1997, p. 144).

The interface of psychology and religion is not new. These two disciplines have been closely intertwined in the history of social sciences. The term psychology itself was derived from the root word 'psyche' referring to soul. The term 'psychologia' coined in 1524 originally referred to a division of pneumatology, the study of spiritual beings (Vande Kemp, 1996, p. 2). This bond between psychology and religion is found in the ancient eastern traditions as well (Brennan, 1994; Kao and Sinha, 1997). It was only in 1879 when Wundt established the first psychology lab in Leipzig, Germany, that psychology distanced itself from philosophy and called itself a 'science'. Even towards the end of the nineteenth century, some noted and pioneering psychologists (Leuba, 1896; Starbuck, 1897) wrote a couple of influential articles. William James also published his book on religion in 1902. However, due to certain factors, including the separation of

Correspondence to: Amber Haque, Kuliyah of Islamic Revealed Knowledge and Human Sciences, Jalan Gombak, 53100 Kuala Lumpur, Malaysia; e-mail: amberh@iiu.edu.my

science and religion, the psychology—religion interface halted at the beginning of the twentieth century, for many years to come.

Let us briefly talk first about the factors which separated religion from science in the first place. The conviction of the scientists that objective observation alone can yield accurate knowledge led the positivists to eradicate metaphysics from science. The effect of this doctrine went outside the realm of natural science and influenced almost every part of human inquiry under the verification principle, according to which only empirically verifiable assertions could count as knowledge. Thus, to say that 'God exists' or 'I believe in a supernatural being' is a metaphysical statement, which is meaningless for any science. This is not an atheistic position however, it is simply outside the realm of science, according to the logical positivists. Any transcendental expression for science thus became of no literal significance for the scientists.

Stanseby (1985) points out that the 'positivists ruled out metaphysics as nonsense by definition and not by argument' (p. 35). The appeal of positivism was very strong and science proved to be successful in terms of its material achievements. It then became blasphemous to challenge the scientific methods, so much so, that, liberal Christian theologians started to examine the *New Testament* in this 'scientific' spirit and reinterpret religion devoid of its supernatural element (Stanseby, 1985, p. 36). Since science is based on facts that are verifiable and religion is based on faith that is subjective, scientists argued that it is science and not religion, which would provide accurate knowledge of the world. In the same spirit, scientists avowed that science and religion are separate and mutually exclusive realms and should remain that way (NAS, 1984, p. 6).

Another factor separating science and religion is of course, the creation versus evolution debate on the origin of man; which divides many scholars on each side. Paloutzian (1996, p. 43) points out that a competition for clients also increased the schism between science and religion. While religionists saw their role in curing the sick souls, mental health professions were arising to challenge the unscientific methodology of the religionists. Freud's writings against religion in his publication of *The Future of an Illusion* in 1927 also served as a severe blow to the science—religion relationship.

The separation of psychology and religion is artificial however, because unlike the natural sciences, the activities of psychologists as scientists and practitioners are influenced by their own personalities including religious beliefs or non-beliefs. Toulmin (1996) wrote that a scientist 'does not (and should not) approach nature devoid of all prejudices and prior beliefs' (p. 118). But psychologists do! Or, at least they have preached that psychology as a science, should approach behaviour and mental processes 'devoid of all prejudices and prior beliefs'. This and other issues are discussed in this paper purely in the context of Western psychology, since it is considered the 'mainstream' psychology today. This paper attempts to do a general overview of: (a) how psychology and religion treat one another; (b) the relationship between religion and human adjustment; and (c) recent developments in the psychology-religion interface; including shift of values within psychology, growth of integrated professional organizations, university programs, journals, and books and changes in the clinical practice. It is argued that a meeting of the two disciplines on an equal footing is necessary for their mutual benefit.

How psychology and religion treat one another

The stance taken by scientific psychology towards religion is that of neglect and ridicule. There are several reasons for this attitude. First, the belief of the psychologist that behaviour is the result of cause and effect principle and psychology's adherence to the deterministic theory. According to this view, man behaves by the defined laws of nature and there is no room for freewill. This stance is supported by psychoanalysis, behaviourism, and of course, more recently, by physiological and neurological psychology. The researchers from these schools of thought explain religious experience in environmental, psychological and biological contexts without any reference to the transcendental aspect. Second, since psychology was a province of philosophy and religion, it is only by repudiating their importance that psychologists can claim their discipline as independent and scientific. Third, the psychologist's superficial understanding of religious faith or in some cases, a rebellion toward religion as a result of overly conservative upbringing. Skinner, for example, was raised in an overly strict Christian home (Schultz and Schultz, 1994, p. 35). Although he regularly attended bible church and embraced traditional religious beliefs in his earlier life, Skinner later abandoned all religious convictions and became a confirmed atheist (Haque, 1983; Hergenhahn and Matthew, 1999, p. 271). Fourth, some psychologists who believe in their discipline as 'hard' science will deliberately avoid studying 'soft' topics that are not scientific in nature, religion being one of them. Fifth, psychology in America was heavily influenced by the positivistic philosophy, which undermines the value of religion. The same attitude is reflected by a good majority of non-western psychologists because of their training in the west or at least in western mode; even though they were educated in their native, non-western countries.

The religious community has also treated psychology with ridicule, disrespect, and often with a sense of apprehension. It is true that if psychology could 'explain away' in objective and verifiable manner even some of our behaviours, the basis of faith may become questionable. Also, if behaviours have a natural cause, individuals cannot be held accountable for their 'sins', as wrong behaviours would be seen to result from bodily processes, organic causes, improper conditioning, or simply, social learning (Hall, 1997). Such explanations of all behaviours given by the psychologist, including religious ones, poses a challenge for those offering religious explanations for all human behaviours, through the option of freewill. Wulff (1996) comments that when scholars of religion in department of religious studies teach psychology of religion, the general attitude toward psychology is 'a pointedly critical one'.

There are psychologists as well; who are extremely critical of the scientific approach used in psychology. Jordan (1995) for example, writes:

There can be no doubt about it, contemporary American scientific psychology is the sterilest of the sterile. Years of arduous labor and the assiduous enterprise of hundreds of professors and thousands of students has yielded precisely nothing ... The canard that 'psychology is a science' has long outlived its explanatory-away usefulness: the unpleasant and discouraging facts must be faced honestly.

(Jordan, 1995, p. 3)

Norager (1998) criticizes psychology by saying that experimental psychology and behaviourism have lived up to the standards of science, but as soon as psychology extends beyond these two positivistic realms, the 'repressed past of philosophy and metaphysics immediately returns'.

Psychologists view religion differently

A number of prominent psychologists in the twentieth century have ignored studying religion or wrote against it. Two important names are those of Freud and Skinner. Freud declared religion as an illusion, which is the result of wish fulfillment rather than reason; for Freud, there is no other way of regarding man aside from the scientific. He contended that only forsaking religion and relying on science could allow a person and the society to enjoy growth beyond the infantile stage (Freud, 1953). Skinner maintained that religious behaviours are the same as all other behaviours, which occur because they are followed by reinforcement (Skinner, 1953, 1988). Also, religious behaviours that cannot be explained through the principle of direct reinforcement can be understood as products of accidental reinforcements, which he termed as 'superstitious' behaviours. The followers of such prominent figures have also condemned religion as a topic of study within psychology. Albert Ellis (1960) also wrote against religion, especially with regards to its use in therapeutic encounters with the client; however, he later changed his position suggesting that his stance is applicable to the 'devoutly religious' only.

On the other hand, several other twentieth century psychologists view religion as a variable, which due to its influence on people's lives, cannot be ignored. William James (1985, p. 49), founder of the first psychology lab at Harvard, considered religion as 'an essential organ of our life, performing a function which no other portion of our nature can so successfully fulfill'. James was most interested in what he termed 'personal religious experience' as opposed to the 'institutional religion'. While the former can be aroused regardless of cultural influence, the latter is the result of the influence of a group or organization. James's classical text *Varieties of Religious Experience* is well known in the field. Jung points out that among all of his patients who were in the second half of their lives (beyond age 35); the main problem was that they could not find a religious outlook on their lives. He treated religion as an essential function of the human psyche, in absence of which, individuals fell victim to various forms of neuroses and psychoses. Jung writes:

Patients force the psychotherapist into the role of priest, and expect and demand that he shall free them from distress. That is why we psychotherapists must occupy ourselves with problems which strictly speaking belong to the theologian.

(Jung, 1933, p. 278)

Erikson (1985) describes how religion universalizes the qualities of faith, trust, and ego in the growing child, and asserts that religion is vital in achieving a fully developed and healthy personality. For Erikson, religion makes peoples' lives more meaningful and without it, their lives would be filled with uncertainty and despair (Hergenhann and Matthew, 1999, p. 180). For him, religion can leave a positive impact on personality development and religious rituals facilitate this process.

The humanistic psychologists of the twentieth century also explain the powerful interaction between psychology and religion. For example, Erich Fromm and Abraham Maslow reject the doctrine of determinism and concur that man has a need for spirituality in his attempt to self-actualize. Maslow (1964) asked that religion should be studied scientifically as a better understanding of spiritual expressions could be obtained by systematically studying an individual's 'peak experiences'. He criticized the value-free approach of scientific psychology and focused on the spiritual well-being of his clients. The modern-day transpersonal psychology is an outgrowth of his works, in which the use of scientific methods are often neglected. Gordon Allport believed that a religious orientation often makes a healthy adult personality. He wrote:

A man's religion is the audacious bid he makes to bind himself to creation and to the Creator. It is his ultimate attempt to enlarge and to complete his own personality by finding the supreme context in which he rightly belongs.

(Allport, 1950, p. 142)

Allport however, said that, extrinsic religion which is often a carryover from childhood and connotes a tribal sentiment is less healthy than intrinsic religion, which directs a person to seek and follow religious values for its own sake and as an end in itself.

Religion and human adjustment

Survey research in the West indicates that over 90% of the population identifies itself with a religion and particularly interesting is the finding that religious beliefs have continued to rise in the general population (Shafranske, 1996, p. 149). It is a different question however, as to what extent, those people who claim to have a religious affinity are also religiously committed. Although pertinent to ask, this point is beyond the scope of this paper, hence, only a passing remark is given here. There is no specific research study available from the 'East', but one can presume that the percentage of population would be about the same if not more. Whatever the percentage of religiously oriented clients, and whether or not psychologists profess religious, they must take religion into account in order to understand and help their fellow humans in exploring the religious aspects in the clients to make therapy more useful.

Is religion any more helpful in dealing with life's daily problems than what the secular therapies have to offer? Studies have shown a positive correlation between religious beliefs and human adjustment in areas of physical and mental health, suicide, substance abuse, marital satisfaction, anxiety, and depression (Gartner, 1996, pp. 187–214). Perhaps most work has been done in the field of religion and aging showing favourable effects of religion on people of age (Hood, 1995; Koenig, 1997). The success of the 12 step programme of Alcoholic Anonymous also deserves to be mentioned here, since it is based on seeking help from a 'higher-power' although it does not adhere to any particular religion. Recent studies also show that the use of spiritual resources can be helpful even for the non-religiously oriented population (Payne *et al.*, 1992). Other studies show better results in dealing with serious negative life events when people used religious coping methods as opposed to non-religious ones (Pargament and Sullivan, 1996). Similar results are reported for high school students making the transition to college (Maton, 1989) and

sufferers who faced the stress from the Persian Gulf War (Pargament *et al.*, 1990). Research also indicates that people who perceive God as an ever-present helper in dealing with stress have lower levels of anxiety and better physical and mental health (Aday, 1985).

Recent developments in psychology and religion interface

For over a century, scholars have tried to combine psychology and religion for a better understanding of human nature (Browning, 1987; Havens, 1968; Vande Kemp, 1996, pp. 71–112). However, an upsurge in interest on religion within modern psychological discipline started only from the 1970s and focused primarily on the effects of religious practice on mental health (O'Connor, 1998). Reasons for this growing interest in religion among psychologists can only be speculative; however, the prevalence and influence of religion on a very large population (Gallup and Jones, 1989) is probably the main stimulus for psychologists' renewed interest in religion. There seems to be a growing concern over the increased number of professionals who deal with 'human' issues with a strictly 'scientific' approach (Newman, 1989). Certain theoretical propositions of more recent origin, besides the views of the personality theorists discussed above are also responsible for this trend. The attributional theory of Spilka *et al.* (1985); attachment theory of Kirkpatrick (1995) and right-wing authoritarianism theory by Altemeyer and Hunsberger (1992) are particularly important in this regard (see, Paloutzian, 1996). We will now explore how values, integrated programmes, and professional organizations and regulations are evolving and reflecting attitudes that suggest a growing relationship between psychology and religion interface.

Shift of values within psychology

Psychologists as scientists believed that value should be kept out of theories, researches and practice. Psychologists have undergone supervised training on having a scientific outlook, value-neutral attitude, and non-judgemental approach in dealing with their clients. However, in the 1970s and 1980s studies started suggesting that keeping values out of psychological work is almost impossible (Howard, 1985). However, psychologists carried an implicit worldview pertaining to the secularist philosophy and their biases against religion remained unchallenged until Bergin's (1980) paper on psychologists' stereotyping of religious clients appeared and received overwhelming support from the psychological community. This move was a severe blow to the 'scientificity' and 'value-free' image of psychology and led to more debates on whether values are universal or culture/situation specific. Studies poured in arguing that psychologists, who work with people are value agents themselves and must be sensitive to the values of their religiously oriented clients. Research now confirms that clarifying people's values is one of the most important jobs for the psychologist in any therapeutic endeavour (Smiley, 1996, p. 324). Studies also ask that the values of the psychologists and their clients must be explored before opening the therapeutic channels, as this may facilitate the therapeutic process (Tan, 1996a, p. 324). Priddy (1991) claims that:

... Through the intelligent application of definitive values, both in theory and in practice, psychology becomes a dynamic force for the good, rather than a floundering academic tradition playing at being a natural science.

Professional organizations, university programmes, and integrated journals

Psychology and religion researches in the mid twentieth century have resulted in the formation of the Christian Association for Psychological Studies, the National Academy of Religion and Mental Health, and the American Foundation of Religion and Psychiatry (Vande Kemp, 1996, pp. 71–112). In 1976, a professional psychological group called Psychologists Interested in Religious Issues (PIRI) achieved a division status with the American Psychological Association (APA) and later changed its name to the 'Psychology of Religion', in 1993. This APA division publishes its own newsletter. APA even added 'spirituality' to the index terms listed in the PsycLit computer database and currently has over 1000 items of readings on spirituality itself. Starting from the 1970s, a new research area called 'Quality of Life', which addresses psychology and religion has emerged (Ellison and Smith, 1991; Moberg and Broused, 1978; Paloutzian and Ellison, 1983). Other professional organizations include Society for the Scientific Study of Religion, Religious Research Association, Forum on Religion, Spirituality, and Aging, Association for Clinical Pastoral Education, The American Nouthetic Psychological Association and The Sufi Psychological Association. The International Federation for the Psychology of Religion has its secretariat located in Belgium. The Societa Haliana di Psicologia della Religione was established at Varese, Italy in 1995.

In the East, conferences on integrating scientific and religious knowledge have also been organized, but published accounts or proceedings are difficult to find. Integrated postgraduate programmes are also developing. In the West, the first integrated and APA accredited doctoral programme in psychology was offered at the Fuller Theological Seminary in 1988. Emory University offers PhD in religion and personality and Columbia University offers a joint master's degree in religion and social work.

Apart from the traditional religious programmes, Transpersonal Psychology is offered in more than 130 institutions (Vande Kemp, 1996, pp. 72–112). Other religion related integration include consciousness research and training project, psychosynthesis project, and spiritual direction and formation, all listed in the Common Boundary Graduate Education Guide (Demetrios *et al.*, 1991). At postgraduate level, an integrated programme was also introduced at the International Islamic University in Malaysia, in 1996. However, a more discreet way to judge whether religion is getting the deserved status within psychology is to see if religion is taught within the Introduction to Psychology course (Paloutzian, 1996). It is presumed that the authors in an introductory textbook would include whatever is most important in their field at the time of their writing. Lehr and Spilka (1989) found that there is substantial progress in the 1980s compared to the 1970s in using religious contents in introductory textbooks of psychology. In a research of the editions of *Psychology and Life*, the oldest textbook in general psychology, Paloutzian (1996, p. 51) report an upsurge of religious contents in the ninth and tenth editions (1937–1979), but the sections on religious contents were missing starting eleventh through thirteenth editions. A simple survey done by this reviewer of

some popular introductory textbooks of the 1990s did not confirm this trend (see e.g. Atkinson *et al.*, 1996; Baron, 1995; Carlson, 1993).

Studies indicate that Christian graduate training programmes and professional societies in psychology have developed more rapidly compared to integrated training programmes for other religions of the world. The reason for more integrated programmes in Christian countries may be attributed to the availability of funds, hard work, and organized efforts, as well as greater marketability of those programmes. Another reason for the growth of such programmes could be the absorption of graduates into Christian counseling centres, hospitals, and other human service agencies. The integration of religion and psychology has also taken place in Jewish, Muslim, and Buddhist communities, but their numbers are very few (Tan, 1996b).

Several psychology journals that are integrative in nature have also emerged, for example, the *Journal of Religion and Health* established in 1961, the *Journal of Psychology and Theology* established in 1973, the *Journal of Psychology and Christianity* established in 1982, the *Journal of Psychology and Judaism*, and the *International Journal for the Psychosology of Religion*, established in 1990. Other journals include the *International Journal for the Psychology of Religion*, *Journal for the scientific Study of Religion*, *Review of Religious Resrarch*, *Journal of Psychology and Judaism*, *Journal of Religious Gerontology*, *Pasrotal Psychology*, *Journal of American Society for Psychical Research*, and *The Journal of Transperso-nal Psychology*. The Association of Muslim Social Scientists in the US started the *American Journal of Islamic Social Sciences*, an integrated journal in 1973, which also addresses issues related to psychology. The *Intellectual Discourse Journal* published from the International Islamic University of Malaysia is another Islamic journal of integrated nature as well as the *Journal of Islamic Studies* published from Islamabad, Pakistan.

Numerous books are available on the subject of psychology and religion. Most of these books are written by Christian psychologists and published in the West. Books written on psychology and religion from Asian perspectives are also available and growing (Kao and Sinha, 1997; Kuppuswamy, 1993; Singh, 1997; Wallace *et al.*, 1993). Monographs, chapters, and articles on psychology and religion have also been appearing in many places, i.e. in the *Annual Review of Psychology* (Gorsuch, 1988), *American Psychol-ogist* (Bergin, 1991; Jones, 1994; Weiner, 1993) and *Psychological Science* (Sethi and Seligman, 1993; Waller *et al.*, 1990). Certain publishers also specialize in religious books from psychological perspective.

Attitudes in clinical practice

Religion being a pervasive influence on many people's lives is now included as a separate category in the *Diagnostic and Statistical Manual of Mental Disorders*, fourth edition (APA, 1994, p. 685). Even the Ethical Principles of Psychologists now mandates members of the American Psychological Association (APA) to view religion as a significant aspect of human life and that this may require special knowledge and training on the part of the psychologist. The 1992 APA Code of Conduct also specifies that in the absence of such a service from the psychologist, appropriate referrals for the clients should be made to ensure proper and complete treatment of the patients (APA, 1992). At their annual convention, Division 36 of the APA organizes regular workshops focusing on the religious

theme within each client, understanding resistance arising from religious beliefs, and helping clients use their world views in therapeutic interventions (Tan, 1996). This indicates a growing awareness and recognition among the scientific community of religion as a factor in mental health.

Empirical studies also support the argument that religion cannot be ignored by the science of psychology and should be particularly attended to in the clinical practice of psychotherapy and counselling (Comway, 1989; Dombek and Karl, 1987; Jensen and Bergin, 1988). Inclusion of religious beliefs in therapies is seen especially in the cognitive-behavioural approaches where religious themes are used to encourage religiously oriented clients to monitor their thoughts and overcome resistance, both individually and in group situations (Bergin, 1980; Rizzuto, 1996). Integrated use of therapies with religion has also proven to be successful by psychoanalysts and existential therapists. Integration of religion and secular therapies is also emerging in the areas of psychoanalysis, behaviourism, and cognitive approaches (Haque, 2000). From finding meaning in unconscious determinants of religious experience to the successful use of religion—behaviour interventions in health areas have been reported. Positive outcome using religious imagery in cognitive-behaviour therapy is also reported (Payne *et al.*, 1992).

Psychologists working in the mental health area have also collaborated with religious workers in improving various human problems, including homelessness and physical or mental illness (Cohen *et al.*, 1991; Eng and Hatch, 1991). Research studies done in the last decade also shows a trend that clinical psychologists and psychotherapists are reporting to be more religiously oriented now, than before (Bergin and Jensen, 1990; Jones, 1994).

Future of the field

For purposes of brevity, we would address here only what the experts in the field have to say about the future of the psychology and religion interface. In a meeting arranged by the Society for the Scientific Study of Religion (St Louis, Missouri, USA) in October 1995, the following conclusions were reached and recommendation given:

- Encourage use of already existing religiosity scales rather than developing new measurement tools.
- Those who teach psychology and religion generally have not taken the course themselves and their knowledge of psychology is greater than that of religion.
- The field should be exposed to the broader psychological community.
- There should be increased funding for research and publication of materials.
- Psychologists who are religious can teach such courses but they must also be good at research skills to enhance the scientific study of religion.
- Emphasis also should be placed on cross-cultural studies of religion by psychologists.
- The two disciplines should educate each other on the research findings and further collaborative studies.
- Research should address theoretical issues and come up with a theoretical framework for the discipline.
- Research should be based on developmental and clinical perspectives.

- There needs to be increased cooperation among psychologists in the field of psychology and religion.
- Increased communication with religionists interested in psychological issues is also warranted.

As time passes, experts in the field will have to evaluate whether, and to what extent these suggestions have been followed and what more improvements could be made for a better future of the discipline.

Conclusion

Despite a serious negligence of religion within psychology in over a 100 years, there is now an upsurge in the psychology and religion interface. Many empirical studies are showing the convincing effects on religion on human personality. There has been a major shift of values within psychology. Researchers are also pointing out that practicing psychologists must explore their values before working with other humans. Psychology and religion interface is now seen within psychoanalytic and behaviouristic methods, the two ardent opponents of the religious philosophy. Many integrated academic and professional training programmes are emerging, especially in the West, and the APA Code of Conduct now mandates the consideration of religion as an important factor in human behaviour. Indeed the full dynamics of this interface will surface up issues that might remain hidden when the two disciplines are studied independent of one another. It is imperative at this juncture that collaborative research of integrative nature is carried out in order to benefit both disciplines.

References

- ADAY, R.H. (1985) Belief in afterlife and death anxiety: correlates and comparisons. *Omega Journal of Death and Dying*, 15, 67–75.
- ALLPORT, G.W. (1950) *The individual and his religion*. New York: Macmillan.
- ALTEMEYER, B. & HUNSBERGER, B. (1992) Authoritarianism, religious fundamentalism, quest, and prejudice. *The International Journal for the Psychology of Religion*, 2, 113–133.
- AMERICAN PSYCHOLOGICAL ASSOCIATION (1992) Ethical principles of psychologists and code of conduct. *American Psychologist*, 47, 1597–1611.
- AMERICAN PSYCHIATRIC ASSOCIATION (1994). Diagnostic and statistical manual of mental disorders. Washington DC: American Psychiatric Association.
- ATKINSON, R.L., ATKINSON, R.C., SMITH, E.E., BEM, D.J. & HOEKSAMA, S.N. (1996) *Hilgard's introduction to psychology* (12th ed.), New York: Harcourt Brace College Publishers.
- BARON, R.A. (1995) *Psychology* (3rd ed.). Boston, MA: Allyn & Bacon.
- BERGIN, A.E. (1980). Psychotherapy and religious values. *Journal of Consulting and Clinical Psychology*, 48, 95–105.
- BERGIN, A.E. (1991) Values and religious issues in psychotherapy and mental health, *American Psychologist*, 46, 394–403.
- BERGIN, A.E. & JENSEN, J.P. (1990) Religiosity of psychotherapists: a national survey, *Psychotherapy*, 27, 3–7.
- BRENNAN, J. (1994) *History and systems of psychology* (4th ed.) New Jersey: Prentice Hall.
- BROWNING, D.S. (1987) *Religious thought and the modern psychologies*. Philadelphia, PA: Fortress Press.
- CARLSON, N.R. (1993) *Psychology: the science of behaviour* (4th ed.). Boston, MA: Allyn & Bacon.

- COHEN, E., MOWBRAY, C.T., GILLETTE, V. & THOMPSON, E. (1991) Preventing homelessness: religious organizations and housing development. *Prevention in Human Services*, 11, 169–186.
- COMWAY, C.G. (1989) The relevance of religious issues in counselling. *Counselling Psychology*, 17, 624–628.
- DEMETRIOS, E., SIMPKINSON, C.H. & BENNET C. (eds) (1991) *The common boundary graduate education guide*. Bethesda, MD: Common Boundary.
- DOMBECK, M. & KARL, J. (1987) Spiritual issues in mental health care. *Journal of Religion and Health*, 26, 183–197.
- ELLIS, A. (1960) There is no place for the concept of sin in psychotherapy. *Journal of Counselling Psychology*, 7, 188–192.
- ELLISON, C.W. & SMITH, J. (1991) Toward an integrative measure of health and well being. *Journal of Psychology and Theology*, 19, 35–48.
- ENG, E. & HATCH, J.W. (1991) Networking between agencies and Black churches: the lay health advisor model. *The Christian Journal of Psychology and Counseling*, 11, 123–146.
- ERIKSON, E.H. (1985) [1950] *Childhood and society* (2nd ed.). New York: Norton.
- FREUD, S. (1927/1961) *The future of an illusion* (J. Starchey, trans.). New York: Basic Books.
- FREUD, S. (1953) Totem and taboo: Some points of agreement between the mental lives of savages and neurotics. In J. STRACHEY (ed. and trans.) *The standard edition of the complete psychological works of Sigmund Freud* (pp. 1–56). London: Hogarth Press and the Institute of Psychoanalysis.
- FRIEDMAN, M. (1992) *Religion and psychology: a dialogical approach*. New York: Paragon House Publishers.
- GALLUP, G. & JONES, S. (1989) *One hundred questions and answers: religion in America*. Princeton, NJ: Princeton Religion Research Centre.
- GARTNER, J. (1996) Religious commitment, mental health, and prosocial behaviour: a review of the empirical literature, in E.P. SHAFRANSKE (ed.) *Religion and the clinical practice of psychology*. Washington, DC: APA.
- GORSUCH, L.R. (1988) Psychology of religion. *Annual Review of Psychology*, 39, 201–221.
- HALL, G.S. (1997) The moral and religious training of children. In D.M. WULFF (ed.) *Psychology of religion* (pp. 26–48). New York: John Wiley.
- HAQUE, A. (1983) Interview with B.F. Skinner, Behaviour Analysis Annual Convention. Milwaukee, WI, unpublished manuscript.
- HAQUE, A. (2000) Psychology and religion: two approaches to positive mental health. *Intellectual Discourse*, 8, 1–16.
- HAVENS, J. (ed.) (1968) *Religion and psychology*. New York: Van Nostrand Insight Books.
- HEFNER, P. (1997) The science-religion: controversy, convergence, and search for meaning. *International Journal for the Psychology of Religion*, 7, 143–158.
- HERGENHANN, B.R. & MATTHEW, O.H. (1999) *Introduction to theories of personality*. New Jersey: Prentice Hall.
- HOOD, R.W. (ed.) (1995) *Handbook of religious experience*. Birmingham, AL: Religious Education Press.
- HOWARD, G.S. (1985) The role of values in the science of psychology. *American Psychologist*, 40, 225–265.
- JAMES, W. (1985) [1902] *The varieties of religious experience: A study in human nature*. Cambridge, MS: Harvard University Press.
- JENSEN, J.P. & BERGIN, A.E. (1988) Mental health values of professional therapists: a national interdisciplinary survey. *Professional Psychology: Research and Practice*, 19, 290–297.
- JONES, S.L. (1994) A constructive relationship for religion with the science and profession and psychology: perhaps the boldest model yet. *American Psychologist*, 49, 184–199.
- JORDAN, N. (1995) Themes in speculative psychology. In D. COHEN (ed.) *Psychologists on psychology*. New York: Routledge.
- JUNG, C.G. (1933) *Modern man in search of a soul*. New York: Harcourt Brace.
- KAO, S.R. & SINHA, D. (1997) *Asian perspectives on psychology*. New Delhi: Sage Publications.
- KIRKPATRICK, L.A. (1995) Attachment theory and religious experience. In R.W. HOOD, Jr (ed.) *Handbook of religious experience*. Birmingham, AL: Religious Education Press.
- KOEING, H.G. (1997) *Is religion good for your health?* New York: Haworth Pastoral Press.

- KUPPUSWAMY, B. (1993) *Source book of ancient Indian psychology*. Delhi: Konark Publishers.
- LEHR, E. & SPILKA, B. (1989) Religion in the introductory psychology textbook: a comparison of three decades. *Journal for the Scientific Study of Religion*, 28, 366–371.
- LEUBA, J.H. (1896) A study in the psychology of religious phenomena. *American Journal of Psychology*, 5, 309–385.
- MASLOW, A.H. (1964) *Religion, values, and peak experiences*. Columbus, OH: Ohio State University Press.
- MATON, K.I. (1989) The stress-buffering role of spiritual support: Cross sectional and prospective investigations. *Journal for the Scientific Study of Religion*, 28, 310–323.
- MOBERG, D.O. & BRUSEK, P.M. (1978) Spiritual well being: a neglected subject in quality of life research. *Social Indicators Research*, 5, 303–323.
- NATIONAL ACADEMY OF SCIENCES (1984) *Science and creationism: a view from the National Academy of Sciences*. Washington, DC: National Academy of Sciences.
- NEWMAN, J.K. (1989) A theological perspective on the licensing of helping professionals. *Journal of Psychology and Theology*, 17, 252–262.
- NORAGER, T. (1998) Metapsychology and discourse: a note on some neglected issues in the psychology of religion. *The International Journal for the Psychology of Religion*, 6, 139–149.
- O'CONNOR, K.V. (1998) Religion and mental health: a review of Antoine Vetgote's approach in guilt and desire. *International Journal for the Psychology and Religion*, 8, 125–148.
- PALOUTZIAN, R.F. (1996) *Invitation to the psychology of religion* (2nd ed.). Boston, MA: Allyn & Bacon.
- PALOUTZIAN, R.F. & ELLISON, C.W. (1983) Loneliness, spiritual well being and quality of life. In L.A. PEPLAN & D. PERLMAN (eds) *Loneliness, a sourcebook of current theory, research and therapy*. New York: Wiley-Interscience.
- PARGAMENT, K.I. & SULLIVAN, M. (1996) Religious methods of coping: resources for the conservation and transformation of significance. In E.P. SHAFRANSKE (ed.) *Religion and clinical practice of psychology*. Washington, DC: American Psychological Association.
- PARGAMENT, K.I., ENSING, D.S., FALGOUT, K., OLSEN, H., REILLY, B., VAN HAITSMAN, K. & WARREN, R. (1990) God help me (I): religious coping efforts as predictors of the outcomes to significant negative life events. *American Journal of Community Psychology*, 18, 793–824.
- PAYNE, I.R., BERGIN, A.E. & LOFTUS, P.E. (1992) A review of attempts to integrate spiritual and standard psychotherapy techniques. *Journal of Psychotherapy Integration*, 2, 171–192.
- PRIDY, R.C. (1991) *The human whole—An outline of higher psychology*. Norway: Univ. of Oslo Press, Oslo.
- RIZZUTO, A. (1996) Psychoanalytic treatment and the religious person. In E.P. SHAFRANSKE (ed.) *Religion and clinical practice of psychology*. Washington, DC: American Psychological Association.
- SCHULTZ, D. & SCHULTZ, E.S. (1994) *Theories of personality* (5th ed.). Monterey, CA: Brooks/Cole.
- SETHI, S. & SELIGMAN, M.E.P. (1993) Optimism and fundamentalism. *Psychological Science*, 4, 256–259.
- SHAFRANSKE, E.P. (1996) *Religion and clinical practice of psychology*. Washington, DC: American Psychological Association.
- SHAFRANSKE, E.P. (1996) Religious beliefs, affiliations, and practice of clinical psychology. In E.P. SHAFRANSKE (ed.) *Religion and clinical practice of psychology*. Washington, DC: American Psychological Association.
- SINGH, A.K. (1979) Development of Religious Identity and Prejudice in Indian Children. In A. DeSouze (ed.) *Children in India: critical issues in human development*. New Delhi: Manohar.
- SKINNER, B.F. (1953) *Science and human behaviour*. New York: Macmillan.
- SKINNER, B.F. (1988) *Beyond freedom and dignity*. London: Penguin Books.
- SMILEY, H. (1996) Values and empowerment. In E.P. SHAFRANSKE (eds) *Religion and clinical practice of psychology*. Washington, DC: American Psychological Association.
- SPILKA, B., SHAVER, P. & KIRKPATRICK, L.A. (1985) A general attribution for the psychology of religion. *Journal for the Scientific Studies of Religion*, 24, 1–20.
- STANESBY, D. (1985) *Science, reason and religion*. London: Routledge.
- STARBUCK, E.D. (1897) A study of conversion. *American Journal of Psychology*, 8, 268–309.
- TAN, S.Y. (1996a) Religion in clinical practice: implicit and explicit integration. In E.P. SHAFRANSKE (ed.) *Religion and the clinical practice of psychology* (pp. 365–387). Washington, DC: American Psychological Association.

- TAN, S.Y. (1996b) Training in professional psychology: diversity includes religion. In E.P. SHAFRANSKE (ed.) *Religion and clinical practice of psychology*. Washington, DC: American Psychological Association.
- TOULMIN, S. (1996) Foresight and understanding. In E.P. SHAFRANSKE (ed.) *Religion and the clinical practice of psychology*. Washington, DC, APA.
- VANDE KEMP, H. (1996) Historical perspective: religion and clinical psychology in America. In E.P. SHAFRANSKE (ed.) *Religion and clinical practice of psychology*. Washington, DC: APA.
- WALLACE, R.K., ORME-JOHNSON, D.W. & DILLBECK, M.C. (1993) *Scientific Research on Maharishi's transcendental meditation programme: collected papers* (Vol 5). Fairfield, Iowa: Maharishi International University Press.
- WALLER, N.G., KOGETIN, B.A., BOUCHARD, T.J., LYKKEN, D.T. & TELLEGEN, A. (1990) Genetic and environmental influences on religious interests, attitudes, and values. A study of twins reared apart and together. *Psychological Science*, 1, 138–142.
- WEINER, B. (1993) On sin versus sickness: a theory of perceived responsibility and social motivation. *American Psychologist*, 48, 957–965.
- WULFF, D.M. (1996) The psychology of religion: an overview. In E.P. SHAFRANSKE (ed.) *Religion and the clinical practice of psychology* (p. 44). Washington, DC: American Psychological Association.